Articles

to be enquired of, within the Prouince of Canterburie, in the Metropoliticall *visitation of the most reuerende father* in God, Edmonde Archbishop of Canterburie, Primate of all Englande, and Metropolitane.

Dd-4.-22

In the. xviij. yeare of the reigne of our most gracious soueregne Ladie Elizabeth, by the grace of God, Quéene of Englande, Fraunce and Irelande, defender of the fayth. &c.

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BIBL CANT. ACAD.

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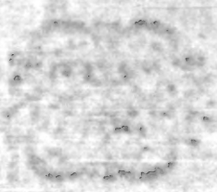

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Articles to be enquired of, within the Prouince of Canterburie. &c.

Hether Common prayer be song or sayde, by your Person, Vicar, or Curate in your seuerall Churches or Chappels, distinctly and reuerently, & in such order as it is set forth by the lawes of this Realme, without any kinde of alteration, and at due and conuenient houres? and whether your Minister so turne himselfe, and stande in such place of your Church or Chauncell, as the people may best heare ỹ same? And whether the holye Sacraments be likewyse ministred reuerently in such maner, as by the lawes of this Realme is appointed? and whether vpon Wednesdayes, and Fridayes, not being holydayes, the Letanie and other prayers appointed for the day, be sayde accordingly?

2 Whether you haue in your parish Churches and Chappels, all things necessarie and requisite for common prayer, and administration of the Sacramentes, specially the Booke of common prayer with the newe Kalender, a Psalter, the Englyshe Bible in the largest volume, the two Tomes of the Homelies, the Paraphrases of Erasmus translated into Englishe, the table of the ten commandements, a conuenient Pulpit well placed, a comely and decent table, standing on a frame, for the holy Communion, with a fayre hynnen cloth to lay vpon the same, and some couering of Silke, Buckram, or other such like, for the cleane képing therof, a fayre and comely Communion cup of siluer, and a couer of siluer

for the same, which may serue also for the ministration of the communion bread, a decent large surplesse with sleeues, a sure Cofer with two locks & keyes for the keeping of the Register booke, and a strong chest or bore for the almose of the poore, with three lockes and keyes to the same, and all other things necessarie in and to the premisses?

3 Whether the forme of commination against sinners, with certaine prayers following the same, set forth in the latter ende of the booke of cõmon prayer, to be vsed at diuers tymes in the yere, be by your Minister plainly and distinctly read in your Church or Chappell vnto the people, betweene the Letany, and the commemoration or ministration of the holy cõmunion, three times at the least in the yeare, that is to say for order sake, yearely vpon one of the three Sundayes next before Easter, for the first time, vpon one of the two Sundayes next before the feast of Pentecost for the seconde time. And for the thirde time, vpon one of the two Sundays next before the feast of the birth of our Lorde, ouer and besides the accustomed reading therof vpon the first day of Lent?

4 Whether in your churches and chappels, all Aultars be vterly taken downe and cleane remoued, euen vnto the foundation, and the place where they stode, paued, and the wall whereunto they ioyned, whyted ouer, and made vniforme with the reast, so as no breach or rupture appeare? And whether your Rodlofts be taken downe, and altered so, that the vpper parts thereof with the soller or loft be quite taken downe vnto the crosse beame, and that the sayde beame haue some conuenient creast put vpon the same?

5 Whether your Churches and Chappels with the Chauncels thereof be well and sufficiently repayred, and kept without abuse of any thing? And whether your churchyardes be well fenced, and clenly kept? And if any part thereof be in decay, through whose default it is so?

6 Whether all and euery Antiphoners, Masse bookes, Grailes, Portesses, Processionals, Manualles, Legendaries, and all other bookes of late belonging to your Church or Chappell, which ser-

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ued for the superstitious Latine service, be vtterly defaced, rent, and abolyshed, and if they be not, through whose default that is, and in whose keeping they remayne: And whether all Vestments, Albes, Tunicles, Stoles, Phanons, Pyxes, Pares, Handbelles, Sacringbelles, Censers, Crizmatories, Crosses, Candlesticks, Holy water stocks, Images, and such other reliques and monumentes of superstition and Idolatrie be vtterly defaced, broken, and destroyed: And if not, where, and in whose custodie they remayne:

7 Whether your person, vicar, curate, or minister, doe weare any cope in your Parishe church or chappell, or minister the holy Communion in any Chalice heretofore vsed at Masse, or in anye prophane Cuppe or glasse, or vse at the ministration thereof anye gestures, rites, or ceremonies, not appointed by the booke of Common prayer, as crossing or breathing ouer the sacramentall bread, and wine, or shewing the same to the people to be worshipped and adored, or any such lyke, or vse any Oyle and Chrizme, Tapers, spattle, or any other Popish ceremonie in the ministration of the Sacrament of Baptisme:

8 Whether any holydayes or fasting dayes heretofore abrogated, or not appointed to be vsed as holy dayes, or fasting dayes, by the newe Kalender of the booke of Common prayer, be eyther proclaymed and bidden by your Person, Vicar, or Curate, or be superstitiously obserued by any of your parish, and what be their names that so doe obserue the same: and whether there be any ringing or tolling of Belles to call the people togither vsed in any of those dayes, more or otherwise, than commonly is vsed vpon other dayes that be kept as workedayes:

9 Whether, when any man or woman is in passing out of thys lyfe, the Bell be tolled, to moue the people to praye for the sicke person, especially in all places, where the sicke person dwelleth neere vnto the Church: and whether after the time of his or hir passing out of this worlde, there be any more ringing but one short peale before the buriall, and another short peale after the buriall, without any other superfluous or superstitious ringing: And whe-

ther on all Saints daye after Euening prayer, there be any ringing at all, or any other superstitious ceremonie vsed, tending to the maintenance of Popishe purgatorie, or of prayer for the dead, and who they be that vse the same? And whether there be any ringing or knolling of belles on Sundayes or holydayes, betweene morning prayer and the Letanie, or in any time of the common prayer, reading of the Homelies, or of preaching, except one bell in conuenient time to be rong or tolled before the Sermon, or any other ringing vsed vpon Saints éues or festiuall dayes, sauing to common prayer, and that without excesse, and who doth ring or knoll otherwise?

10 Whether your Person or Vicar, haue preached, or cause to be duely preached in your Church, his quarterly or monethly Sermons, as by the Quéenes Iniunctions he is bounde, and whose be the names of such as haue preached for him? and whether he hath admitted any man to preach, not hauing sufficient licence, or hath inhibited or letted any from preaching, hauing sufficient licence?

11 Whether any person or persons, not being ordred at the least for a Deacon, or licenced by the Ordinarie, do say common prayer openly in your Church or Chappell, or any not being at the least a Deacon, doe solemnise matrimonie, or administer the Sacrament of Baptisme, or deliuer vnto the Communicants the Lordes Cup, at the celebration of the holy Communion, and what he, or they be, that so doe? And whether the Person, Vicar, or Fermer of your benefice, doe cause, or suffer any Curat or Minister to serue your Church, before he be examined and admitted by the Ordinarie, or his Deputie in writing, and doe shewe his licence to the Churchwardens? and whether any Curate doe serue two Cures at one time, without the speciall licence of the Ordinarie, or his Deputie in that behalfe, in writing first had?

12 Whether your Person, Vicar, or Curat, doe euery sunday when there is no sermon, reade distinctly and plainly some part of the Homelies prescribed and set forth by the Quéenes authoritie to be read, and euery holyday, when there is no sermon, immediately

ately after the Gospell, openly, plainly, and distinctly recite to his parishioners, the Lordes prayer, the Articles of the fayth, and the ten Commaundements in Englishe: and whether any Minister not admitted by the Ordinarie, or by other lawfull authoritie, doe expounde any scripture, or matter of doctrine, by the waye of exhortation, or otherwise, and thereby omit and leaue of the reading of the Homelies?

13 Whether your Person, Vicar, or Curate doe euery Sunday and holyday openly in the Church, call for, heare, and instruct all the Children, Apprentises, and seruants of both sexes, that be of conuenient age within your parish, or at the least so many of them by course, as the time will serue, and as he may well heare and instruct for halfe an houre at the least, before or at the euening prayer, in the ten Commandements, the Articles of the beliefe, and the Lordes prayer, and diligently examine and teach them the Catechisme, as it is now allowed, and set forth? And whether for that purpose, he doth take the names of them all, and by course call certaine of them by name euery sunday and holyday, to come to the teaching of the same Catechisme?

14 Whether all fathers and mothers, maysters, and dames of your parishe, cause their children, seruants, and apprentices, both mankinde and womankinde being aboue seuen yeres of age, and vnder twentie, which haue not learned the Catechisme, to come to the Church on Sundayes and holydayes, at the times appointed, or at the least such and so many of them, as your Minister shall appoynt, and there diligently and obediently to heare and to be ordered by the Minister, vntill such time as they haue learned the same Catechisme, and what be the names of those that doe not cause their children, seruantes, and apprentises, so to come to the Church, to be instructed and examined, and howe many of the said children, seruants, and apprentises be in your parishe, which being aboue seuen yeares olde, and vnder twentie yeares of age, can not say by heart the sayde Catechisme, and what be their names and age, and with whom they dwell?

15 Whether your Person, Vicar, Curate, or other Minister in

your Church or Chappell, hath admitted to the receyuing of the holy Communion, any open and notorious fornicatour, adulterer, or euill liuer, by whom the congregation is offended, without due penaunce first done, to the satisfaction of the congregation, or any malicious person that is notoriously knowne to be out of charitie, or that hath done any open wrong to his neighbour by worde or deede, without due reconciliation first made to the partie that is wronged?

16 Whether your Person, Vicar, Curate, or Minister, hath admitted to the holy Communion any of his Paryshe, being aboue twentie yeares of age, either mankinde or womankinde, that cannot say by heart the ten Commaundementes, the Articles of the faith, and the Lords prayer in English, and what be the names of such as cannot say the same, or being aboue foure tæne yeares, and vnder twentie yeares of age, that cannot say the Catechisme, allowed and set forth in the sayde booke of Common prayer? And whether he marry any persons which were single before that cannot say the Catechisme? And whether he vseth to examine his parishioners at conuenient times before he administer vnto them, & namely before Easter yearely, to the intent he may knowe, whether they can say by heart the same, which is required in this behalfe, or no?

17 Whether your Priests and Ministers be peacemakers, and no brawlers, or sowers of discorde, and exhort their parishioners to obedience towardes their Prince, and all other, that be in authoritie, and to charitie and mutuall loue among themselues: whether they be diligent in visiting the sicke, and comforting them, and doe moue them earnestly, especially when they make their Testaments, to consider the necessitie of the poore, and to giue to their bore or chest their charitable deuotion and almose?

18 Whether they neglect the studie of the holye Scriptures and of the worde of God? and whether such of them as be vnder the degree of a mayster of Arte, haue of their owne, at the least the newe Testament both in Englishe and Latine? and whether they doe euery day with good aduisement conferre one Chapter of the

Latine

Latine and English togither at the leaſt? And whether they haue giuen due accompt therof, and to whome?

19 Whether anye of your perſons, vicars, curates, or miniſters be fauourers of the Romiſhe or forreyne power, letters of true religion, preachers of corrupt and Popiſhe doctrine, or maintayners of ſectaries, or doe ſet forth and extoll vaine and ſuperſticious religion, or be maintayners of the vnlearned people in ignorance and errour, encouraging or moouing them rather to pray in an vnknowne tongue, than in Engliſhe, or to put their truſt in a certaine number of prayers, as in saying ouer a number of beades, Ladie Plalters, or other lyke?

20 Whether any doe preach, declare, or ſpeake any thing in derogation of the booke of common prayer, which is ſet forth by the lawes of this Realme, diſprayſing the ſame, or any thing therin contayned?

21 Whether your Perſon, Vicar, or Curate, hath or doth maintaine any doctrine contrarie or repugnant to any of the Articles agreed vpon by the Clergie in the Conuocation holden at London *Anno domini*. 1562. for the auoyding of diuerſities of opinions, and for eſtabliſhment of conſent touching true religion, ſet forth by the Queenes authority? and whether any hauing bene admitted to his benefice ſince the thirtenth yeare of the Queenes reigne, hath not within two monethes after his induction, publickly redde the ſaid Articles in your Church in the time of Common prayer there, with declaration of his vnfayned aſſent therevnto?

22 Whether your perſon, vicar, curate, miniſter, or reader, doe church any vnmaried woman, which hath bene gotten with chylde out of lawfull mariage, & ſay for hir the forme of thankeſgiuing of women after childbirth, except ſuch an vnmaried woman haue either before hir childbirth, done due pennaunce for hir fault to the ſatiſfaction of the congregation, or at hir comming to gyue thankes, doe openly acknowledge hir fault before the congregation, at the appointment of the Miniſter, according to the order preſcribed to the ſayde Miniſter, by the Ordinarie or his Chancellor, the ſame churching to be had alwayes on ſome Sunday or holyday,

and vpon none other day?

23 Whether any of your Persons, Vicars, Curates, or Ministers, or any other Priest, or any lay man or woman, doe wilfully maintayne, or defende any heresies, false opinions, or popish errors, contrarie to the lawes of almightie God, and true doctrine, by publike authoritie in this realme nowe set forth, and what be their names? And whether any keepe any secrete conventicles, preachings, lectures, or readings contrarie to the lawe? and what be their names?

24 Whether there be any in your parishe that openly or privately say Masse, or heare Masse, or any other kinde of seruice or prayer, than is set forth by the lawes of this Realme?

25 Whether any popish Priestes, eyther going as Priestes, or disguised in other apparel, or altering their names for any cause, or any other, or runnagate persons, misliuers, or depravers of true religion, that doe not minister or frequent common prayer nowe vsed, nor communicate at times appointed by the law, doe resort secretly or openly into your Parishe, and to whom, and of whom be they receyued, harbored, and relieued, and what be their names and surnames, or by what names are they called?

26 Whether your Persons and Vicars, be resident and dwell continually vppon their benefices, doing their duties in preaching, reading, and ministring the Sacramentes? and whether they keepe Hospitalitie, according as their liuings will extende? And whether their houses and Chauncelles be well repayred and vpholden?

27 Whether they or any of them haue mo benefices than one, how many, and in what countries they be, and what be the names thereof?

28 Whether they, when they be absent from their benefices, doe leaue their cures to a rude and vnlerned person, and not to an honest, and well learned expert Curate, which can and will teach the people wholesome doctrine? and whether in their absence they doe procure learned men to preach in their churches and cures, at least one sermon euery quarter of a yeare?

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29 Whether such persons and vicars as be not resident, neyther kéepe hospitalitie, doe relieue their poore parishioners, and what giue they yearely to them, and if they be not resident, and may dispende yerely twentie pounds or aboue, eyther in this diocesse, or elsewhere: whether doe they distribute euery yere among their poore parishioners, at the least the fortieth part of the fruites of their benefices, where they be not resident?

30 Whether your persons, vicars, curates, and Ministers, kéepe well their registers of all Weddings, Burynges, and christenings within your parishe, and doe present a copie of them once euery yeare, by Indenture to the Ordinarie, or his officers? and whether they reade the Quéenes Maiesties Iniunctions euery quarter of a yeare once, or no?

31 Whether they, or any of them, kéepe any suspected women in their houses, or be incontinent persons, giuen to Drunkennesse, ydlenesse, or be haunters of Tauernes, Alehouses, or suspected places: or be hunters, hawkers, vicers, carders, Tablers, swearers, or otherwise suspected of any notorious crime, or giue any euill example of life? and whether they (as they ought to doe) occupie themselues in the reading, or hearing of some part of the holy scripture, or other good Author, or in some other godly or laudable exercyse, méete for their vocation?

32 Whether they, or any of them, doe kéepe or suffer to be kept in their personage or vicarage houses, any Alehouses, Tipling houses, or tauernes, or doe sell Ale, Bere, Wine, or any victuall?

33 Whether your persons or vicars haue bought their benefices, or come to them by Simonie, fraude, or deceyte, or by any colourable pact, or other vnlawfull meane whatsoeuer, or be vehemently suspected or defamed thereof? And whether they kéepe in their owne handes, or haue dimised, and let to ferme their personages, and Vicarages, or their Glebe lande, or Tythes, or any part thereof? and whether any such lease be made for the performaunce of any Simonicall pact, made directly or indirectly, betweene the Incumbent and the Patrone, or betwéene the Incumbent and anye other person, for the presenting of the same

Incumbent to that benefice?

34 Whether any Minister or Priest presented to any benefice in this Diocese hath covenanted, promised or practised to or with the Patrone thereof or any other person or persons that had the aduouson or gift of the same benefice, or with any other person or persons on his or their behalfe, to giue to him or his friende, anye summe of redy money, for presenting him to the same, or haue offered by promise or bonde any lease, eyther of the whole benefice, lymiting the rent farre vnder ỳ iust value, or of the mansion house, Glebe landes, or any portion of the tythes, and fruites of the same benefice, receyuing little or nothing therefore, or suffering the patrone or any other person that presented him, to haue his owne tythes within the benefice free vnto him selfe, or else haue graunted some yerely pension or other yerely commodity, to him, his childe, seruant, or friend for preferring him to the same benefice, or otherwise haue suffered him to make a gayne by any colour, deceyte, or Simoniacall pact in bestowing the sayde benefice?

35 Whether the Church of your Parishe be now vacant or destitute of an Incumbent, or no, and if it be, howe long it hath bene so, and who is the Patrone? and whether he suffereth the benefice to lye vacant, and occupieth the glebe lande, and taketh the tythes and other fruites to himselfe, during the time of the vacation: or who else occupieth and taketh the same?

36 Whether there be any lay or temporall man, not being within orders, or any childe that hath, or enioyeth any benefice or spirituall promotion?

37 Whether any Priest or Minister be come into this Dioces, out of any other Dioces, to serue any cure here, without letters testimoniall of the Ordinarie, from whence he came, vnder his authenticke seale and hande, to testifie the cause of his departing from thence, and of his behauiour there?

38 Whether for the retaining of the perambulation of the circuite of your parishe, the person, vicar, or curate, churchwardens and certaine of the substantiall men of the parishe, in the dayes of the Rogations, commonly called the gang dayes, walke the accu-

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stomed boundes of your parishe, and whether in the same perambulation and going about, the curate doe vse any other rite or ceremonie, than to say or sing in Englishe, the two Psalmes beginning Benedic anima mea domino, that is to saye, the Ciij. psalme, and the Ciiij. psalme, and such sentences of Scripture, as be appointed by the Quenes Maiesties Iniunctions, with the Letany, and suffrages following the same, and reading one Homelie already deuised and set forth for that purpose, without wearing any surplesses, carying of banners, or handbelles, or staying at Crosses, or any such like popish ceremonies?

39 Whether the Parishe clarke be appoynted according to the auncient custome of the parishe? and whether he be not obedient to the person, vicar, or curate, especially in the time of celebration of diuine seruice, or of the sacraments, or in any preparation therunto? And whether he be able and readie to reade the first lesson, the Epistle, and the Psalmes, with aunswere to the suffrages as is vsed: and whether he keepe not the bookes, and ornamentes of the Church fayre and cleane, and cause the Church and Quære, the Communion Table, the Pulpit and the Font to be made decent and cleane, agaynst seruice time, the communion, sermon, and baptisme?

40 Whether there be any man or woman in your Parish that resorteth to any popish Priest for shrift or auricular confession, or any that within three yeares nowe last past, hath bene reconciled vnto the Pope, or to the church of Rome, or any that is reputed or suspected so to be? and whether there be any that refuse to come to the Church to heare diuine seruice, or to communicate according to the order now established by publicke authoritie, and what be their names?

41 Whether there be anye person or persons, ecclesiasticall or temporall within your Parishe, or elsewhere, wythin this Dioces, that of late haue retayned, or kept in their custodie, or that reade, sell, vtter, disperse, carie, or deliuer to others any Englyshe bookes, set forth of late yeares at Louaine, or in any other place beyonde the seas, by Harding, Dorman, Allen, Saunders, Stapleton,

ton, Marshall, Brystow, or any of them, or by any other English papist, eyther against the Queenes Maiesties supremacie in matters ecclesiasticall, or against true religion, and catholicke doctrine now receyued, and established by common authoritie within thys Realme, and what their names and surnames are?

42 Whether there be any in your parishe, that vseth to praye in Englishe, or in Latine vpon Beades, or other such lyke thing, or vpon any superstitious popishe primer, or other lyke booke, and what be their names?

43 Whether the people of your parish, especially housholders, hauing no lawfull excuse to be absent, doe faythfully and diligently endeuour themselues, to resort with their children, and seruauntes, to their parish church or chappell, on the holy dayes, and chiefly vpon the Sundayes to Morning and Euening prayer, and vpon reasonable let thereof to some vsuall place, where common prayer is vsed, and then and there abyde orderly and soberly, during the time of common prayer, Homelies, Sermons, and other seruice of God there vsed, reuerently and deuoutly giuing themselues to the hearing thereof, and occupying themselues at times conuenient in priuate prayer? and who they be that eyther necligently or wilfully absent themselues, or come very late to the Church vpon the Sundayes especially, or that walke, talke, or otherwyse vnreuerently behaue themselues in the Church, or vse any ganning or pastyme abroade, or in any house, or sit in the Stretes, or Churchyarde, or in any Tauerne or Alehouse, vpon the Sundaye, or other holydaye, in the time of common prayer, Sermons, or reading of the Homelies, eyther before noone, or after noone?

44 Whether the forfeyture of twelue pence, for euery such offence, appointed by a statute made in the first yere of the Queenes Maiesties reygne, be leuied and taken according to the same Statute by the Churchwardens, of euery person that so offendeth, and by them be put to the vse of the poore of the parish, and if it be not, by whose default it is not leuied. And what particular summes of money haue bene forfeyted that way, and by whome since the feast

of

of Easter in the yere of our Lorde. 1575. vntill the daye of giuing vp the presentment concerning these Articles. And so from time to time, as the saide Churchwardens and swornemen shall be appoynted to present in this behalfe, and howe much of such forfeytures haue bene deliuered to the vse of the poore of the parishe, and to whome the same hath bene deliuered?

45 Whether ye knowe any, that in the time of the reading of the Letanie, or of any other part of the common prayer, or in the time of the Sermon, or of reading the Homelies, or any part of the Scriptures to the parishioners, any person haue departed out of the Church without iust and necessarie cause, or that disturbeth the Minister, or preacher any maner of wayes in the time of diuine seruice or sermon? and whether any in contempt of their parishe church or Minister, doe resort to any other church or no?

46 Whether there be any Inkeepers, Alewiues, Victaylers, or Tiplers, that suffer or doe admit any person or persons, in their houses, to eate, drincke, or play at Cardes, Tables, or such lyke games in the time of common prayer or sermon, on the sundayes or holydayes? and whether there be any shoppes set open on sundayes or holydayes, or any Butchers or others, that cõmonly vse to sell meate, or other things, in the time of common prayer, preaching, or reading of the Homelies? and whether in any Fayres or common Markets falling vpon the sunday, there be any shewing of any wares before the Morning prayer be done? and whether anye Markets or selling of any wares be vsed or suffered in anye churchyardes?

47 Whether for the putting of the Churchwardens and Swornemen the better in remembraunce of their dutie in obseruing and noting such as offend, in not comming to diuine seruice, your Minister or reader doe openly euery Sundaye, after he hath red the seconde Lesson at morning and euening prayer, monishe and warne the Churchwardens and swornemen to looke to their charge in this behalfe, and to obserue who contrarie to the sayde Statute offende in absenting themselues necligentlye, or wilfully from their parish Church or chappell, or vncomlye (as is

afore sayde)

afozesayde) vse themselues in the time of diuine seruice?

48 Whether the Churchwardens of the last yeare haue giuen to the parish a iust account of the Church gwdes and rentes that were committed to their charge, accozding vnto the custome that hath bene afoze time vsed, and what Church gwdes they oz any other haue solde, and to whome? and whether to the pzofite of your Church oz no? and what hath bene done with the money thereof comming?

49 Whether the Churchwardens and swozne men of the last yere, haue of any pzinate cozrupt affection concealed any crime, oz other disozder in their time done in your parish, and haue not pzesented the same to the Bishop, Chauncelour, Archdeacon, Commissarie, oz such other as had authozitie to refozme the same? and whether they oz any of them, at any such time as they should haue bene at diuine seruice on Sundayes oz holydayes, and should there haue obserued others that were absent, haue ben away themselues at home, oz in some tauerne oz Alehouse, oz else about some wozldlye businesse, oz at Bowles, Cardes, Tables, oz other gaming, without regarde of their office and duetie in that behalfe?

50 Whether anye man hath pulled downe oz discouered any church, chauncell, oz chappell, oz any part of any of them, anye church pozche, Vestrie, oz Steeple, almosehouse, oz such like, oz haue plucked downe the Belles, oz haue felled oz spoyled any wood oz timber in any churchyarde?

51 Whether your Hospitals, Spittles, and Almosehouses be well and godly vsed accozding to the foundation and auncient ozdinances of the same? whether there be any other placed in them, then pozre impotent and needie persons, that haue not wherewith, oz whereby to liue?

52 Whether any of your parishe being of conuenient age, haue not receyued the holy communion thzise this last yere at the least, and namely at Easter last oz thereabouts foz once, and what their names are? oz receyuing, haue not signified the same befoze to your person, vicar, oz curate, that he might conuentently examine them, oz that haue refused to come to him to be examined?

53 Whe-

53 Whether there be any in your parishe that hath or doth offende contrarie to the statute made in the xxxvi. yere of the reigne of King Henrie the eyght for reformation of vsurie, and reuiued by an Acte made in the xiij. yeare of the reigne of the Quenes Maiestie, what be the names of such offenders, & what is the maner of their vsury?

54 Whether there be any in your parishe, that minister the goodes of those that be dead, without lawfull authoritie, or any that suppresse the last will of the deade, or any executors, that haue not fulfilled their testators will, specially in paying of Legacies giuē to the Church, or to other good and godly vses, as to the releefe of pouertie, to Orphanes, poore scholliers, poore maydes mariages, high wayes, schooles, and such lyke?

55 Whether there be any, which of late haue bequeathed in their testaments, any Iewels, Plate, ornaments, cattle, or grayne, or other moueable stocks, Annuities, or summes of money for the erection or finding of any obites, diriges, trentales, torches, lights, tapers, lampes, or any such lyke vse now by lawe forbidden, which are not payde out of any landes, and whereunto the Quenes Maiestie is not entytled by any Acte of Parliament, and if there be any such Legacie or appointment, what is the names of such testators, and of the executors of their testaments, what is the quantitie and qualitie of the gyft, and to what godly and lawfull vse is the same conuerted and employed?

56 Whether there be any money or stocke appertayning to your parishe church or chappell, or to the poore of your parishe, in any mans hands that refuseth or deferreth to pay the same, or that vseth fraude, deceit or delay to make any accompt in the presence of the honest of the parish for the same? and whether any such stocke be decayed, by whose negligence, and in whose handes? and whether the store of the poore mens bore be openly and indifferently giuen where neede is, without partiall affection?

57 Whether the schoolemaysters which teach within your parishe, eyther openly, or priuately in any Noble or Gentlemans house, or in any other place there, be of good and syncere religion and conuersation, and be diligent in teaching and bringing vp of

youth? whether they be examined, allowed, and licenced by the ordinarie or his officer in that behalfe? whether they teach the Grãmer set forth by King Henrie the eyght of Noble memorie, and none other? whether they teach any thing contrarie to the order of religion now established by publicke authoritie? and whether they teache not their schollers the Catechisme in Latine lately set forth, and such sentences of scripture as shall be most expedient and méete to moue them to the loue and due reuerence of Gods true religion, nowe truly set forth by the Quéenes Maiesties authoritie, and to induce them to all godlynesse and honest conuersation, and what be the names and surnames of all such schoolemaysters and teachers of youth wythin your parish, as well of such as teach publikely, as those that teach in the houses of Noble men, Gentlemen, or other priuate men?

58 Whether there be anye among you that vse Sorcerie or Witchcraft, or that be suspected of the same, and whether any vse any charmes or vnlawfull prayers, or inuocations in Latine, or otherwyse, and namely Widwyues in the time of womens trauayle of chylde? and whether any doe resort to any such for helpe or counsayle, and what be their names?

59 Whether there be among you any blasphemers of the name of God, great or often swearers, adulterers, fornicators, incestuous persons, Bawdes or receyuers of naughtie and incontinent persons, or harborers of women with childe which be vnmaried, conueying or suffering them to goe away before they doe any penance, or make satisfaction to the congregation, or any that be vehemently suspected of such faults, or that be not of good name and fame touching such crimes and faults, any drunkards, or ribalds, or any that be malicious, contentious, or vncharitable persons, common slaunderers of their neighbors, raylers, scolders, or sowers of discorde betweene neyghbors?

60 Whether there be any in these parts, that haue maried wythin the degrées of affinitie or consanguinitie, by the lawes of God forbydden, so set out for an admonition, in a table now appointed to be affyxed in euery parish church wythin this Dioces, or any

that

that being diuorced or seperated for the same, doe yet notwythstanding cohabite and keepe company still togither, or any that being maried without those degrees, haue vnlawfully forsaken their wyues or husbands, and married others. Any man that hath two wyues, or any woman that hath two husbands, any that being diuorced or seperated a sunder, haue married agayne. Any maried, that haue made precontracts. Any that haue made priuie or secret contracts. Any that haue married or contracted themselues without the consent of their parents, tutors, or gouernours. Any that haue married without banes thrise solemnely asked. Any cupples married, that lyue not togither, but slaunderously liue apart. Any that haue married out of the parishe church where they ought to haue solemnised their marriage?

61 Whether the Minister and Churchwardens haue suffered any Lordes of Mysrule, or Summer Lordes or Ladies, or anye disguysed persons, or others in Christmasse, or at Maygames, or any Morrice daunCers, or at any other tymes, to come bareuerently into the Church or Churchyarde, and there to daunce, or play any vnseemely partes, with scoffes, iestes, wanton gestures, or ribalde talke, namely in the time of common prayer. And what they be that commit such disorder, or accompanie or mayntaine them?

62 Whether the Archdeacon, Chauncelour, Commissarie, Officiall, or any other vsing Ecclesiasticall iurisdiction in this Dioces, their Registrares, or Actuaries, Apparitors, or Sumnōers, haue at any tyme wynked at and suffered any aduulteries, fornications, incests, or other faults and offences, to passe and remayne vnpunished, and vncorrected, for money, rewardes, brybes, pleasure, friendship, or any other partiall or affectionate respect, or any of them haue bene burdensome to any in this Dioces, by exacting or taking excessiue fees, excessiue procurations, anye rewardes, or commodities, by the way of promotion, gift, contribution, helpe, redemption of penance, omission of quarter Sermons, obtayning of any benefices, or office, or any other lyke wayes or meanes?

63 Howe many Adulteries, Incests, and Fornications, are notoriously knowne to haue bene committed in your parishe, since Easter. 1575. Howe many offendours in any such faults haue bene put to open penance, and openly corrected, and howe many haue bene wynked at, and borne wythall, or haue fined and payed money to the Archdeacon, Chauncelour, Commissarie, Officiall, or their deputies, or to the Deanes, Registrares, or Sumners, or any of them, for to escape open punishment, and correction: and what their names and surnames be?

64 Whether the Deanes Rurals, and Sumners, or any of them doe pay any annuall rent, fée, or pension for their offices, and what they pay, and to whome?

65 Generally whether there be among you, any notorious euill liuers, or any suspected of any notorious sinne, fault, or cryme, to the offence of Christian people committed, any that stubburnly refuse to conforme themselues to vnitie and godly religion, now established by publike authoritie, or any that bruteth abrode rumors of the alteration of the same, or otherwise that disturbeth good orders, and the quietnesse of Christes Church, and the christian congregation?

The tenor of the othe, ministred to the Churchwardens and sworne men.

YE shall sweare by almightie God, that ye shall diligently consider all and euery the Articles giuen to you in charge, and make a true answere vnto the same in writing, presenting all and euery such person and persons, dwelling within your Parish, as haue committed any offence or fault, or made any default, mentioned in any of the same Articles, or which are vehemently suspected or defamed of any such offence, fault or default, wherein ye shall not present any person or persons, of any euill will, malice, or hatred, contrarie to the truth, nor shall for loue, fauour, mede, dreade, or any corrupt affection, spare to present any that be offendours, suspected or defamed in any of these cases, but shall doe vprightly, as men hauing the feare of God before your eyes, and desirous to mayntaine vertue, and suppresse vice. So God helpe you.

Constitutiones
Cauturiens.

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